

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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KINGDOM BRIEFS

Dr. Cornelius Tyree, pastor at Greenwood, has had to prolong his vacation in New York State on account of the condition of his health. He will probably be away till October 1.

No Baptist in Mississippi who does not take The Baptist Record can pray intelligently, "Thy kingdom come," for he would know which way to look to see whether his prayer is answered.

Some of the papers report that the Tabernacle church, of Atlanta, built up by Dr. Len G. Broughton, is in danger of being sold for debt. Dr. J. L. White, the present pastor, is working hard to save it.

We were told recently of a place in Issaquena county where a wealthy negro pays the salary of a preacher who comes as a missionary to the white people of his locality. We should like to know more about this brother in black.

A convention of self-styled peace makers in Chicago recently cheered when they heard that the Germans had torpedoed the steamship Arabic. These people had met to protest against the allowing manufacturers to ship war materials to the allies. Their German names betrayed them, for the purpose was simply to help Germany by hindering the allies.

It is a delightful evidence of present moral conditions in the upper Delta when a man like Sim Salter is elected district attorney. Nobody has heard him swear or smelled whiskey about him. He teaches a Sunday School class in the Clarksdale Baptist church. But then he's a Mississippi College man and married a splendid Christian young woman. He was elected by a large majority.

The next legislature would do the State a good service if they would pass a law against double taxation. At present if a man sells a piece of land and holds notes for deferred payments, he must pay taxes on the notes and the man who bought the land must pay taxes on the land. Here are two taxes on one value, and the elementary principles of justice are violated. They would do well, also, to add an amendment to the constitution submitted, repealing the article forbidding the willing of property to any religious purpose.

Brother Bryan Simmons is representing the Baptist Hospital of Jackson at the associations this year and is engaged to collect the notes and subscriptions due between this time and January 1, 1916. These subscriptions and notes are deposited in bank to secure the bonds by which the hospital was built and equipped. Their collection is necessary to the preservation of the hospital. Dr. R. S. Curry has generously given of his time during the summer to the supervision of the hospital during the summer, but his duties at the Institute for the Blind prevent his serving any further. During his administration all bills for current expenses have been met promptly and a good sum applied on the payment of outstanding obligations.

Mississippi College and Hillman College had their opening exercises jointly at the Mississippi College chapel Wednesday morning, September 15.

The large chapel was filled, many being seated on the rostrum and in the galleries. It was the regret of all that President Provine could not be present, but Dr. Lowrey represented Hillman and Dr. Aven was master of ceremonies. Dr. H. M. King made the principal address, speaking on "Sacrifice," and illustrated his subject by the history of Mississippi College in the experience of its trustees, presidents, faculties, students and supporters. Like every other great institution, it was born and nourished in sacrifice. Professor E. L. Bailey, superintendent of the Jackson public schools, also made a telling address. He is one of the honored alumni of the college. Dr. J. H. Barber, pastor of the Baptist church, conducted the devotional exercises, calling on Dr. J. B. Lawrence to lead in prayer. Other short speeches were made, by the editor of The Record, Dr. J. G. Deupree, one of the long-time friends and professors of the college, and by the two new professors, W. N. Taylor and M. O. Patterson. The Hillman girls attracted a great deal of attention as usual; and Dr. Aven said there seems to be the largest enrollment in Mississippi College that has ever been present at any opening. There have been many improvements on the campus and the enlargement in the capacity has come none too soon.

It is said that in the University of Minnesota there are 3,417 students, of whom 2,687 are from Protestant Christian homes, that is, eleven to one. Probably the proportion in Mississippi is greater. Surely the large proportion of our people who are educating their children will insist that the men who teach them shall themselves be exemplary Christians. We have great interest in the morals of the man who become in large measure the ideals of our boys and girls. There is great need in Mississippi for a man to study thoroughly the whole education question and system, and bring the best to our people in this line. There is intense need of an educational propaganda to develop interest in education. Not one boy or girl in five is going to college who ought to go, and we are allowing the forces of our denomination, the life and strength of our young people to lie undeveloped or to go to waste. There ought to be a bugle call that would start an army of boys and girls and that would equip our schools to take care of them. Some other states are working seriously at this problem. It is a task to challenge the strength of the best man among us. May the Lord lead the way.

South Carolina voted on prohibition September 14th and there is another victory for prohibition. The majority was sufficient to be decisive and the new law will go into effect January 1, 1916. This will do away with the state dispensaries and take the place of the former local option law.

We are glad that **Brother E. D. Solomon** will remain in Mississippi, having accepted the Fifteenth avenue church in Meridian.

Pastor H. L. Martin, of Indianola, expects to have Dr. Henry Alford Porter and singer with him in a meeting beginning September 20.

Dr. Gaines Dobbins, of Gloster, supplied recently for St. Charles avenue church, in New Orleans. Be careful there! we haven't any of his sort to give away.

Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, delivered twenty-three lectures at the Northfield Summer Conference, and then did a like service at Winona Lake, Indiana.

A gentleman who has been over a good part of the State during the summer noted how on Saturdays people were bringing their chickens to town and swapping them for "soda water." Some people need a guardian!

Brother Fleetwood Ball characterizes the wrangle that two very prominent brethren have recently had about what great things had been done by one of them in his church, as "piffling polylogy." Worse than that, it is a shame on the ministry.

A. C. Dixon notes three points of weakness in present-day Christianity (1) disregard of the local church, being simply a kingdom member or worker, (2) organizations in the church itself that tend to supplant it or disintegrate it, (3) prejudice against evangelists.

The editor of the Watchman-Examiner says that close touch with young men in the churches shows that two things make them slow to enter the ministry. One is the fact that the preacher's years of acceptable service are few because the churches discriminate against mature men. The other is the way the names of preachers are bandied about like a plaything when the church goes to call a pastor.

In preaching it would be well for the preacher to leave out about all except what bears directly on the immediate purpose and belongs specifically in the message. In this way a great deal of valuable time can be saved, both his and other people's. There is often the temptation to deliver ourselves of a great deal of valuable but irrelevant information just because we are full of it, or perhaps through fear of not having enough to say. Stick to the "main p'int."

There is a serious defect in the blank forms that have been sent to all the churches in the Southern Baptist Convention. It ought to be corrected. There is no place on any of them that provides for a report on how many copies of the state paper go into the homes of the members. Surely this is of much greater consequence than some of the items which are included. The attention of all paper men especially is called to this. Proper attention to it at the right time and place will easily correct it for next year.

CONTRIBUTED ARTICLES

IMPORTANT NOTICE.

To Moderators and Clerks of Associations:

The Home Mission Board looks to me to keep a full and correct list of the representatives for Home Missions in all the Associations throughout the state. If, therefore, there is a vacancy or change in that position in your association, please see that a good man is selected at your annual meeting or that some one be recommended for appointment by the Board. Let me urge that the selection be made not simply as a compliment to some brother, but that the very best available man be chosen—one who has an intelligent interest in the great cause of Home Missions, and is capable of, and willing to push the work in his own association.

This further word: Brother Clerk, please send me a copy of your minutes for this year as soon as they come from the press, as I am very anxious to get a complete file of this year's minutes.

C. C. PUGH,

State Member of H. M. Board
Hazlehurst, Miss.

BROTHER FARR AT LYON.

It was our great privilege to have Brother Farr at Lyon and Coahoma the second Sunday. Sunday morning Brother Farr gave us a great message on Christian education. The same message was delivered Sunday afternoon at Coahoma. At both places the people responded in a worthy way to this great cause. Special mention should be made of the gift of Mrs. L. E. Boo of Lyon. The world was never blessed with a nobler woman. She has responded in a great way to every worthy cause. The hospitals, Mississippi College endowment, the Seminary, the orphanage and many other worthy objects have received her liberal support. Besides these causes she has helped many churches to build and supported her own church in all of its work in a great way. There are one hundred Baptists in Mississippi just as able to give a thousand dollars as Mrs. Boo. Why don't they do it? I thank God for the honor and the privilege of being her pastor and the pastor of her great church.

Brother Farr will be with me at Shaw the third Sunday in October. I count it a great privilege to have this great cause laid on the hearts of my people. It will help every other cause. I do not believe that Mississippi Baptists have ever undertaken anything that will be more far reaching in its influence on all our work than the building of the woman's College. There are no sort of peculiar conditions that can keep out of my churches such a worthy undertaking. The trouble is more often with the pastor than with the people. I have never known a church that did not make a worthy re-

CHARLES D. JOHNSON,
Faculty Secretary.

Mississippi College opened with almost 400; Mississippi Woman's College with 211. Blue Mountain had a very large initial enrollment.

Many brethren have made the mistake of waiting till the end of the summer to send in reports of meetings. There are now many of these, and they will be published as fast as space permits.

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BLUE MOUNTAIN BREEZES.

The forty-third annual session of Blue Mountain College opened Wednesday, September 8th. The opening was just about the same as last year, which was very gratifying under all the conditions.

Boys continue to come to the Mississippi Heights Academy. We have the prospect of very fine sessions in both schools.

The new steam heat plant has been installed in the Lowery Memorial Baptist Church and Pastor White has returned from his vacation.

Evangelist D. P. Montgomery left today to assist in a meeting at Sallis, Miss. His son, Paul, went with him to conduct the singing. The father is a mighty preacher and the son is an excellent singer. The churches in Mississippi ought to keep him busy, though thus far most of his work has been in other states.

Evangelist T. T. Martin is now holding a meeting in Atlanta, Ga., but will go soon to assist Pastor Pope at Belzoni, Miss.

Cordially,

W. T. LOWREY.

BOOK REVIEWS.

The educational department of the Foreign Mission Board at Richmond, Virginia, has been doing a great work for us in the promotion of missionary education among our Southern Baptist people. Last year the department had 1,552 mission study classes reported in all departments of the work with a total enrollment of 20,295 people. For this year they have set their goal for 25,000 Southern Baptists in mission study classes. We hope that all of our people will help them to reach this goal by organizing or joining some mission study class during the year.

The department has from time to time given to us excellent mission study textbooks for use in classes. This year they have several new books to some of which we wish to call attention.

Mr. W. E. Doughty, the author of "The Call of the World," has written a new book of four chapters entitled "Efficiency Points." It is for men. This book gives us the missionary idea of the Bible, a chapter on personal service, a statement concerning Christian attitude toward property and an appeal for intercession the most powerful dynamic of efficiency. The book will be a good one for use in men's mission study classes. The book sells for twenty-five cents in cloth binding. We hope that many of our pastors will help the educational department in their effort to enroll a large number of men in mission study.

"The King's Highway" is the new book for classes of women and has been written by Mrs. Helen Barrett Montgomery, the author of "Western Women in Eastern Lands." In "The King's Highway" Mrs. Montgomery gives us a very delightful survey of missionary progress in the East. The book gives impressions received by the author during a recent trip around the world. It will prove an interesting subject for study in women's

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classes. The price of this book is forty cents in paper binding and sixty cents in cloth binding.

Dr. Charles L. White has prepared an excellent book for use in classes studying home missions. The title of his book is "The Churches at Work." The book is thoroughly evangelistic in tone. While it gives a social interpretation of Christianity, it nevertheless holds firm to the necessity of the individual's conversion. We unhesitatingly recommend it for study in classes composed of either men or women. The price is forty cents in paper binding and sixty cents in cloth binding.

"Rising Churches in Non-Christian Lands," by Arthur J. Brown is a book which takes up the subject of the native churches. Dr. Brown deals in a delightful way with the people who make up the membership of the native churches, with their problems, trials and temptations, with their liberality and strength of Christian character. He also takes up the subject of the relation of the churches to the mission stations and to the Western churches. The educational department of the Foreign Mission Board does not agree with everything stated in the book in regard to the question of co-operation with other denominations but the department has prepared a supplementary statement which will be inserted in each copy of the book, and which will set forth the Foreign Mission Board's own position in reference to the question. With this supplementary statement the book will be safe for study, and certainly has some very excellent points which should be known by our people. The postpaid price of this book is forty cents in paper binding and sixty cents in cloth binding.

And yet, a great many of our good pastors, strong churches and consecrated Baptist people line up with that "co-operative movement."

Again I ask the same question I asked four years ago, "When will Baptists cease being half Baptists?"

Brother pastor, can you endorse the note of heresy sounded in the above statement? I Tim. 6:20-21; II Tim. 1:13-14.

Houston, Miss.

COLLEGE CHRISTIAN ASSOCIATIONS.

All who have closely observed the work of the Young Men's and Young Women's Christian Associations will acknowledge their great value and influence. Nowhere is the reach of their influence seen to better advantage than in the colleges of our country. Their insistence on purity of life and on sincerity of profession, their encouragement in the formation of mission study classes, and the invaluable work of their secretaries in bringing a new vision to students and often to members of the faculty go far to correct the non-religious, if not irreligious tendencies at work in some of our institutions of higher learning.

Any of the books mentioned in this review can be secured from the Baptist Record, Jackson, Miss.

A MOST ASTOUNDING HERESY.

Geo. W. Riley.

"The Interdenominational County Sunday School Convention" closed a two days' session in the Methodist church here on Sunday night, September 12.

Extensive advertising and preparation brought a fair representation from the Sunday Schools of the county. The program committee had assumed the privilege of programming Sunday through, without even consulting the local pastors, but the Houston Baptist Sunday School and church made no change in their Sunday program, which called forth some criticism. Some brethren of the State are aware of the fact that the Houston Baptist pastor has some pronounced views on the question of interdenominational co-operation. One of my main reasons may be found in the following deliverances of Brother W. N. Chisholm, the main speaker of the convention, on the subject, "The Importance of Interdenominational Co-operation."

Among other startling things, Brother Chisholm said, "The interdenominational

such young men and women in all our larger cities, graduates from Christian colleges, drifting from church to church or attending no church at all.

If the college associations will be careful to select as their secretaries men and women whose inspiration to service was gained in church life as well as in associational conventions a change for the better will be early noticed. The associations are, of course, in the last analysis, the church at work; but if thousands of our brightest graduates entertain the erroneous idea that the church is merely a historical growth, liable to atrophy in the presence of later expressions of militant Christianity such as the association, they are in grave danger of missing the way of the Lord and of accepting a path that leads to achievements lower than the highest.

—Watchman-Examiner.

MISSISSIPPI WOMAN'S COLLEGE.

Girls began to come to the college on Friday before our opening on Wednesday. From every section of the state and almost every county they continued to come until every room and every place was taken. We have now seven or eight more than we thought we could take. We are using cots and are making arrangements to take care of all who come. Several room fees are coming in every day with a request to hold places. All teachers are on hand and both teachers and students are enthusiastic over the opening. The number of students enrolled at the opening was 211.

On Thursday night our public opening was held in the college auditorium and was attended by a large audience. Devotional exercises were conducted by Rev. C. W. Crisler of the Main Street Methodist church and Rev. R. L. Gillon of the Gulfport Baptist church. The program was then rendered by the new members of the faculty. Mrs. W. E. Tynes gave a piano solo, Mrs. E. S. Pool a reading, Mrs. Laura Peters a violin solo and Miss Salome Garnett a vocal solo. The address of the evening was then rendered by Hon. Alexander Currie of Hattiesburg.

We are looking forward to a great session. Here is hoping that Mississippi College, Blue Mountain, Hillman and Clark are filled to overflowing.

J. L. JOHNSON.

Hattiesburg.

To introduce "Tarbell's Teachers' Guide" to Sunday School workers who may not know its worth, there is issued a large edition of the lessons covering the last four months of the year. This portion is to be sold at the nominal price of fifteen cents per copy, postage five cents extra. If you know the value of Tarbell's Guide, will you not bring this "portion" to the attention of those who do not? The Baptist Record, Jackson, Miss.

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EDITORIAL.

SUNDAY SCHOOL LESSON SYSTEM.

Not all the failures of the Sunday School can be laid to the charge of the lesson system, perhaps a very small proportion of them. On the other hand, it has served a great organizing and constructive purpose. It is doubtful if the present development in Sunday School work with its immense machinery, attendance, enthusiasm and ministry of Bible teaching, could have been attained at all without the uniform lesson system. It has been a unifying and vitalizing force around which has grown up this world wide interest and ministry. The mere need of studying the Bible and desire for it could not have enlisted the attention of the world without some such definite plan for carrying it out.

But the question is arising in many minds, has not this plan served its generation and ready to fall on sleep? Is its purpose now not largely fulfilled, and will it not be necessary for it to yield place to some other that will take up the work and carry it on to further service which the original plan cannot render? Already substitutes and supplements have been introduced which indicate that the earlier plan of having a course of lessons selected from the Bible running a period of years from Genesis to Revelation, is not now satisfying the demands. There have been introduced in the Sunday Schools the supplemental lessons and the graded lessons which are intended to supply in a measure what is lacking in the old lesson system. We are at a point now in Sunday School history where it is difficult to determine whether these devices are to bolster up and perpetuate the old system by a slight modification, or if they indicate a disintegration of the old and a coming in of a new plan for Bible study in the Sunday Schools.

SOME HOBOES I HAVE MET.

Number one was a small boy about eight years of age. He was in the country about twelve miles from the railroad. Whether he had father or mother is unknown to the writer or how far he was from home. Probably he hadn't wandered far for he was quite young. It was a warm summer day and he was not uncomfortably dressed for the season, though the seat of his trousers was worn from over-use and considerably soiled. He was apparently a harmless chap and had nothing specially on his mind. That was what made him a hobo. He was standing with his back to the road, his face to a sapling which he was waist-deep in the ground. He was doing this not energetically or viciously, but listlessly, apparently because he had nothing else to do. Of course he could have put his energy to some use but that seemed never to have occurred to him. He was just slapping the tree

Certain it is that the old plan is not making a generation of people familiar with the Bible. The average attendant of Sunday School is woefully ignorant of its contents. This can be discovered by any interested inquirer by a little examination of the pupils in any ordinary Sunday School. It will grieve your heart and mantle your cheek

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with shame. Just try it. Now it is not possible for any system to accomplish by itself the results desired, but a new system might put the average class a good deal more on its mettle, and now is the time for somebody to begin to do a little thinking. There are certain committees who are appointed to do the thinking on this line. The lesson committee is at present made up of three classes of representatives, namely, from the International Sunday School Union, the Sunday School publishing houses, and the various denominational conventions. These are working at it and will doubtless desire that others will do the same thing. It might be well for many to be throwing out suggestions.

The trouble with the present system is that it is not a system. It has no definite plan, no connected and orderly purpose. How would it do to connect up around some such plan as this? Let one-quarter of the year be given to the study of certain books of the Bible as a whole, that we may get their purpose and message. Some might take a single Sunday; others might occupy the full quarter. Well, we are in it for life and needn't be in too big a hurry.

Another quarter could be given to the benevolent activities of the churches. There are plenty of Scriptures for missions, for hospitals, for orphanages and for colleges. If there are not then we might abandon them. Another quarter could be given to the study of great doctrines of the whole. The is at present one of the weakest points in our ecclesiastical anatomy. Another quarter could be given to the study of such passages as cultivate directly the devotional and spiritual life. In all these there are books that could be used as in all secular schools for supplementary and parallel readings. This plan might be practicable only for the larger children and the grown-ups, but we are already dividing the mature from the immature in the Sunday Schools. There may be other plans which are better. If so let us find them and work them.

Number three was a young man, rather good looking, with an air of assurance that ought to have done good service if it had been well backed up with energy and moral stamina. He wore pretty good clothes, though there was an aneation of audacity in the style of his hat and the way he wore it, also the way his hair was cut, or rather wasn't cut, that attracted the admiration of people whom you fail to admire. It never saw him in his office, though it is presumed he had an office. He was generally on the street in an animated conversation with a group of those who had nothing special to do and who liked to "hear somebody talk." He was good at politics and knew all the ins and outs of criminals and how they escaped the toils of the law. He was an admirer in a way of certain great criminal lawyers, but could tell you now it could have been done better. He was fond of telling of a certain case he had in the police court and now he would have won it.

Decamping to a small group on the streets was his specialty. Studying that was not for him. Close application to business too much of a bore. He spent his time evaporating at the mouth. He belonged to the large and varied assortment of hobos. That was what made him a hobo. He was standing with his back to the road, his face to a sapling which he was waist-deep in the ground. He was doing this not energetically or viciously, but listlessly, apparently because he had nothing else to do. Of course he could have put his energy to some use but that seemed never to have occurred to him. He was just slapping the tree

Number four was a preacher; at least he said he was, and his name was reported in the statistical table. When I knew him first he was preaching to a pretty good half-time church which was drawing regularly on the state mission fund for its support. He and the church seemed very well satisfied for they had come to be a good deal alike, not

wishing anybody or anything to disturb them or render them uncomfortable by stirring up the dogs of discontent or proposing a task. But even a church like this will awake and so after a while he had to move on. There not being any church looking his way and not having energy to start something he drifted into a curbstone insurance agent or real estate or tombstone agency or some line in which he thought business would come his way. He seemed disappointed for things didn't come his way somehow and the last time I heard of him he was complaining about the churches and the preachers. It seemed a pity for he seemed to have some ability and he certainly had a fine body. The last time I saw him he was chewing tobacco and looking seedy. The trouble with him was that he was a hobo and did not seem to know it. You will find them on the outskirts of every calling where they have been washed ashore by the purging process of the tide of time.

The second day was the great day for missions starting however with B. Y. P. U. and Sunday School work reported and spoke to by Pastor T. L. Sasser, and a report of the Columbus B. Y. P. U. All the speeches were of a very high order, the local brethren showing themselves up to high water mark, concluding with the address of Secretary Lawrence, which Dr. Whitfield said was the speech of his life. The women were said to have had a very fine meeting, which they will probably report. We were sorry that as usual we were unable to remain through the meeting.

Pastor King and the Second church, Jackson, are planning for a meeting in January in which they expect the assistance of Dr. Allen Fort, of Nashville.

In Adam all die, but most people hasten death by sins of their own. Death comes to all as a result of Adam's sin, but it comes sooner because of sins of our own.

Colgate Theological Seminary (Baptist, in New York State) has opened a department for Italians, and more men applied for admission than they had room for.

God must and will be just to everybody, but His mercy is optional with Him. He cannot do injustice to anyone; He promises to show mercy to those who ask for it.

Brother D. W. Moulder is in a meeting at Mangum, La. He writes that the New Liberty Association meets at White Oak church, fifteen miles north of Magee, October 6th.

There was something doing when Dr. H. L. Whitfield, president of the Industrial Institute and College, read the report on Christian education. He is himself a product of Christian education, believes in it and tries to practice it. He plead for better equipment, that Baptist schools may be able to do their best work.

Brother W. E. Farr then made a telling address in which he showed the claims specially of the Woman's College and Clarke College, for which he is raising \$100,000. The editor also broke loose and challenged comparison of results in men and women in our churches and in the State who are the product of Christian education, giving specific and recent examples. There were many who wanted to "say a word," and though the hour was late, they were heard gladly in short testimonies.

At night Brother W. A. Jordan preached a sermon of the approved orthodox pattern on "Go and speak in the temple to the people all the words of this life." From his name, you know that it was a Baptist sermon, having life and refreshing. From the text you would know that it was missionary and practical. Brother T. R. Paden then read the report on publications, making a sensible speech, and it became the editor's duty to keep the people awake for another

half-hour. As the brethren say about their meetings, "There were no additions, but we hope good was done."

There is the same need for a Baptist college that there is for a Baptist home or a Baptist church. These are all needed for the perfecting of the saints for the work of ministering.

It is reported that a student in a class in Mississippi College, who was being examined to test his general information was given the task of naming four kinds of sheep. His answer was, "Black sheep, white sheep, Mary's little lamb, and a hydraulic ram." He was given 100.

Her many friends will find the world poorer for the going away of Sister S. M. Ellis. We learned to love her and her noble husband at Clinton where they were long residents. May God comfort her bereaved husband with whom we labored in glad fellowship in the Lord's work.

You can get from The Baptist Record, Tarbell's Teachers Guide for the last quarter, October, November and December, 1915, bound in paper, for twenty cents, postpaid. This is the cheapest form in which it has ever appeared, and will enable you to decide whether you will wish the complete volume for 1916.

No man in Mississippi who does not subscribe for The Baptist Record seeks first the kingdom of God if he is taking a secular paper. No man who spends money for tobacco and says he can't afford to take The Record is putting the kingdom of God first. He is sowing to the flesh and of the flesh reaps corruption.

On Monday evening Dr. J. W. Provine, president of Mississippi College, was brought to the Mississippi Baptist Hospital for an operation for appendicitis. He had been suffering for more than a week, and this was one of a series of attacks. He stood the operation splendidly and is now, according to the head nurse, doing as well as he could. The faculty and students and other friends are deeply sympathetic in his suffering and anxious for his return to work.

Recently the editor was with Brother T. J. Waldrup in a good meeting at Louin. This is the territory where the Landmarkers have wrought confusion, but things are getting in very much better condition. The bitterness of other days is past and friendly feeling is cultivated. There are many faithful brethren and sisters here. The two brethren Bassett (father and son) were with us part of the time; Brother L. M. Phillips was present for two services. Professor Rushing rendered excellent help in leading the singing. He has good sense and religion. There were thirteen added to the church, eleven of them by baptism. Our home was with Dr. and Mrs. Land, from which place we circulated around among the brethren. The fellowship was a good tonic to us.

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Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The books close October the 31st.

The darker the day the clearer the call for one to shine.

Let us not forget October, the 3rd: This is Go-to-Sunday School and State Mission Day in Mississippi.

The Collection on Sunday School Day.

Several questions have been asked about the collection for State Missions on October the 3rd. The brethren want to know if this collection is to take the place of the church's contribution, or if it is to be added to it in order to make up the church's opposition to State Missions.

In answer let me say two things:

1. It is not to take the place of the collection by the church. Nothing should come between the church and its duty to our Mission work. The Sunday School contribution is to be in addition to the collection and should not be allowed to interfere in the least with the church's offering to State Missions. Our Mission work is too big a task to be turned over to the Sunday schools. Some of the most able members of the church are not members of the Sunday School and if the collection is confined to the Sunday School, a great number of those who should give and give largely will not give. It would be better by far, not to take any collection at all in the Sunday School than to let the Sunday School collection take the place of the church collection. Let me emphasize this. By all means the offering made by the Sunday School is not to take the place of the church's offering to State Missions.

2. The offering taken by the Sunday School should be added to the church's contribution and will be credited to the church as given through the Sunday School on our books. We would hate, however, to have no other offering to credit to the church except those turned in by the Sunday school.

We hope that pastors will not permit the church to make the Sunday School offering the only one taken for our State Mission work. We have \$24,000.00 to raise in September and October. It is going to take heroic work. Our Sunday Schools will contribute their part; our W. M. U.'s will contribute their part, but the bulk of this amount must be given by the men in the churches who are interested in our work.

We feel that every pastor in Mississippi will see to it that every department of the church contributes its part to the task now before us. After the W. M. U. has given its part, the Sunday School has given its part, the church will then have to be called upon to make the real offering to our Mission work. We have said this much in order that

the end and aim of this day may not be defeated.

Suggestions for Associations.

Sometime ago I made some suggestions for our associations to consider. For fear that the paper might have been lost in which them here and hope that the brethren will take them into consideration at the meetings of the associations.

1. In order that our efforts may be most effective co-operation is absolutely necessary, and in order that this co-operation may be secured, it would be well for the association to appoint a committee on co-operation in mission work, this committee to be composed of the representatives of State missions, home missions and foreign missions. The duties of this committee should be to look after the needs within the bounds of the association and to bring to the attention of the churches the needs of the State and the world, so as to secure the co-operation of the churches in a missionary campaign which has for its object the preaching of the gospel of Christ in every nook and corner of the State and unto the uttermost parts of the earth.

2. It is also an evident fact that if we do the work of the Lord, we have got to have trained workers. Therefore, each association should take into consideration the question of establishing a workers' conference in the association where the workers can come together and study the best method for doing the Master's work. In many of the associations, this conference meets on each fifth Sunday in the year and a program is especially arranged for the workers in that association. The committee on co-operation might have this matter in hand and in connection with the executive committee, might plan programs and arrange for meetings.

3. The association ought to take into consideration also the importance of mission study class work. A mission study course is being prepared and each one of the churches should be urged to put this course on. It might be well also for the churches to appoint mission committees to have charge of the distribution of mission literature among the membership, to keep the churches informed as to what is being done in the way of State home and foreign missions and also to organize mission study classes.

4. There should be progressive Sunday School work done in the State and each association should put itself on record as being in favor of a denominational Sunday School program. A Sunday School convention or normal should be held in the association and every church should be urged to send representatives to the Baptist State Sunday School Convention.

In each of these Associations the spirit of the Master was felt in all of the discussions, and brotherly love was manifested.

5. We should make an effort to get a

clear-cut survey of the field. To do this, a committee on the state of the churches should be appointed among the first things done, and all the letters from the churches turned over to this committee so that it can prepare a careful and tabulated statement, covering every phase of our work. Blanks have been prepared for this report and have been sent to each one of the clerks. Others will be provided if you will send to the corresponding secretary at Jackson, Miss.

We must all work together to make our associations great spiritual and educational forces in our denominational life. To do this we must put on constructive, progressive programs, and have vital, uplifting meetings.

Education Commission

Belzoni.

It was my privilege to be with this flock on the 1st Sunday night of this month. They made a noble response to the Education Commission. They have as their efficient pastor, Rev. S. G. Pope, who is doing a most splendid work. Six years ago, I was pastor of this church and it was quite a pleasure to be with them again.

Lyon.

Rev. W. S. Allen of Shaw, is the capable pastor of this people and is one of the most consecrated men we have in the State. This church made a good offering. Mrs. L. E. Bobo gave a thousand dollars in cash. She is one of God's noblest servants, and one of His most efficient workers. In this offering, Sister Bobo is laying up treasures in Heaven. May God of our fathers direct others who are able to follow this woman's example.

Associations.

It was my privilege and pleasure to attend the Sunflower Association on the 7th, and speak to the report on colleges when an offering was taken for our work, and over \$500.00 was given. This association met with Clarksdale saints.

It was my privilege to visit the membership of the Clarksdale church after the meeting of the association, and they made a splendid response to this great work. Dr. Martin Ball is doing a great work in leading this people to do great things for the glory of God.

On the 9th, I attended the Columbus Association at Columbus. An offering was taken when the report on colleges was presented. Dr. Motley was their efficient moderator.

On the 15th, I went to the Deer Creek Association which at Leland where over \$600.00 was realized for the schools. Brother W. R. Cooper was their capable and efficient moderator.

In each of these Associations the spirit of the Master was felt in all of the discussions, and brotherly love was manifested.

Yours for success,

W. E. FARR.

Thursday, September 23, 1915.

THE BAPTIST RECORD

FROM ARKANSAS

(L. R. Burress.)

Dear Record: I like every issue of yourself. I would not compare yourself with yourself but rather regard you as a growing plant.

You were a vigorous plant when watered by Gambrell, Hackett and Martin. You suffered no drought when Bailey irrigated the plant bed. Now you "like a tree planted by the rivers of water," bringing forth fruit in season.

So you are your true self, growing week by week. Without the former days there could be no latter days.

I love to think of days still more former, when Rev. J. T. Freeman, the sweet singer in Israel, who went over the state as editor of the Mississippi Baptist, strengthening the stakes and lengthening the cords of Zion. He was both persuasive and convincing, an evangelist and a teacher.

"His was the strength of ten because his heart was pure."

"There were giants in those days," whose names come back from the gloom of the grave, and utterer speech as does that of "righteous Abel."

The Balls, Martin and Lewis, Boswell, Booth, Lowrey, Stovall, Savage, Robinson Pitts, Slack, others with their wives and deacons could be named, but time would fail me to tell of Gideon, and of Henderson, and of Besor, and of Clark, and of Holcombe,

who through faith wrought righteousness, and stopped the mouths of heresy and still we could add names of men and "noble women, not a few," and perchance the best.

These and their progenitors brought the Baptists out of the wilderness into which they had been driven by the oproers of religious liberty.

This was the great thought that inspired the Baptist mind and heart through "the dark ages." The great Historian Bancroft said "Freedom of conscience and unlimited freedom of mind was from the first a trophy of the Baptists."

When this was achieved and recognized by a civil power, Baptists with an energy like unto that which animated Nehemiah and his brethren when rebuilding the walls around Jerusalem, began the building of schools to remove the "affliction and reproach" (of ignorance, for how could they be otherwise before the world, having no schools, and disallowed in the schools of others?)

The Baptist fathers realized that education was the hand-maid of Christianity, so as speedily as possible added school to school,

and now they are excelled by none in the number and efficiency of their institutions of learning.

Sanitariums are multiplying under Baptist beneficence till the gospel for the healing of the body is heard from state to state.

Churches for the soul, schools for the mind, hospitals for the body, make a trinity for ministering to the entire man.

While we may justly rejoice because of these achievements let us beware lest we prize these institutions above their purposes.

This would be short-sightedness indeed and the altar would receive adoration and not the offering on the altar.

"In that day it shall come to pass, that the glory of Jacob

shall be made thin, and the fatness of his flesh shall wax lean. "Churches may assemble within closed doors, leaving the Savior without to knock at the door for admittance," as at Laodicea.

The demand is made that the faculty of our schools must divide time with the athlete. The plea is made, "A healthful body for a great mind and a big soul," giving emphasis on the "healthy body."

The school to be patronized must hold the general views on all subjects from religion to inter-collegiate athletics.

Schools should be vitalizing infusing life and power into the intellectual and moral faculties of their learners, not neglecting sanitary science. Tripartite education is essential to the best development of the man, but when any school gives the right of way for a day, or days, to athletics, rather than to recitations in the class room, brawn will be magnified and brain dwarfed.

But it is said: "No student is allowed to go on these 'athletic excursions,' unless he attains an approved grade in his studies."

I ask without charging a complaint, has not the grading been lowered to favor the most athletic? I read that some schools once famous for scholarship, are not turning out graduates that reflect the high standard of former years. The degenerating influences of social life and of the "bat" consume too much time and absorb too much thought in training for the next game or social occasion.

Census observers say that athletes do not live to the average age of men. Athletes that shorten the reach of the mind, and lessens the days of living defeat its main purposes, and should be held on its own play ground. No one would be so lame in mind as to advocate lameness of body for the good of the mind and heart yet great minds and big souls have ornamented weak and afflicted bodies. Paul's thorn in the flesh led him to see that his extremity was God's opportunity to make perfect His strength in Paul's weakness. Will D. Upshaw of the Golden Age, on his entente, shows more true manliness than many who strut in princely form. The blind eye quickens the sense of touch. Job in affliction taught wisdom. Let the brother of weak body rejoice in that he is exalted; but the robust in that he is made weak: "because as the flower of the grass he shall pass away."

"If thy right eye, or right hand offend better to pluck out, and cut off, than that thy whole body should be cast into hell."

A good school will teach the mind to think, the heart to love and the body to do all for the glory of God.

Therefore beloved brethren patronize our schools for the soul, schools for the mind, hospitals for the body, make a trinity for ministering to the entire man.

While we may justly rejoice because of these achievements let us beware lest we prize these institutions above their purposes.

This would be short-sightedness indeed and the altar would receive adoration and not the offering on the altar.

PRESENT STATUS AS TO THE BIBLE IN OUR SCHOOLS.

1. In eleven states and in the District of Columbia the law is favorable to the use of the Bible. These are Georgia, Indiana, Iowa, Kansas, Massachusetts, Mississippi, New Jersey, North Dakota, Oklahoma, Pennsylvania, South Dakota. In Mississippi the provision is found in the state constitution. The law of North Dakota declares that "The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school."

2. In eleven other states either the courts or the state school superintendents have decided that the use of the Bible in the school room is lawful. In Maine, Michigan, Kentucky, Ohio, Texas and West Virginia favorable decisions have been rendered by the supreme courts. In Arkansas, Idaho, Rhode Island, Utah and Vermont, the state school superintendents have so decided.

3. There are thirteen states where there are neither laws nor opinions bearing directly upon the matter. These are: Alabama, Colorado, Connecticut, Delaware, Florida, Maryland, New Hampshire, North Carolina, Oregon, South Carolina, Tennessee, Virginia and Wyoming.

4. In eight states there are opinions rendered against its use either by the supreme court, the attorney general, or the state school superintendent. Illinois and Wisconsin are the two states in which the supreme court has so decided. There is a decision by the supreme court of Nebraska against the certain use of the Bible which has been regarded by some as adverse to any use of it but this is not a fair interpretation. The attorney general has declared its use illegal in California, Missouri, Minnesota and Washington. The school superintendents have given similar opinions in Arizona, Montana and New York. In the last-named state opinions are conflicting, each superintendent deciding according to his own wish in the matter.

5. In two states it would be difficult to find a school in which the Bible is read, although there are no decisions against it. These are Nevada and New Mexico. It is quite generally read in the Protestant sections of Louisiana, while in the Roman Catholic sections it is excluded.

As to the extent to which the Bible is used it is not easy to get complete information. In most of the schools embraced in the first and second classes as given above, the information at hand indicates that it is used. As to the third class, no uniformity prevails. In some states the Bible will be found in the majority of the schools, while in others it may be found in but few. In the fourth class, notwithstanding the adverse opinions, there are many schools in which it is used. Even the opinion of the supreme court of Wisconsin allows the reading of portions that the judges consider unsectarian.—Baptist World.

FADED PAINT

Thursday, September 23, 1915.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR, Jackson
Young People's Leader.
MISS MARY PATLIFF, Jackson
Vice-President Correspondent.
MISS M. M. LACKEY, Jackson
Corresponding Secretary-Treasurer.
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W. A. McComb, C. C. Longest, L. M. Hobbs, W. S. Smith, Jefferson Kent, L. P. Trotter, W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

A Message to the Mississippi W. M. U.

University, Va., Sept. 8, 1915.—My Dear Miss Lackey: I wish to express for my mother and each member of our family our deep appreciation of the beautiful flowers sent by the Woman's Missionary Union of Mississippi as a tribute of affection for my dear sister. Each branch of the Union was precious to her heart and it seemed most fitting that she should be surrounded in her last sleep by the manifestations of love sent by the different Unions throughout the South. To her own family my sister was one life-long inspiration our unfailing counselor and our loving comrade. To face the future without the aid of her sure insight and hardy response to our every need is very, very hard. Yet, even in her separation from us we gain courage from her courage.

Wishing you ever increasing success in your work.

I am sincerely,
SUSIE M. HECK SMITH,
(Mrs. C. Alphonso Smith.)

Sunday School Study Class.

Mrs. J. P. Harrington, one of our most consecrated women and one who is giving her time to God as He directs, gladdened the hearts of some of God's children at Center Hill, Monroe County Association, when she kindly consented to teach "Convention Normal Manual for Sunday School Workers," to the few who were hungering and thirsting for more knowledge of the Bible and a better way of teaching the Bible to the children. Filled with spirit, she made plain many things that heretofore were seen in part, but now as the Bible teaches.

Result—Twelve received diplomas. Sunday Schools will be graded and more teachers added and more interest in the church.

I pray that more of the rural churches will do likewise.

MRS. I. W. RYE,
Supt. Monroe County Association.

EVERY-DAY GLADNESS.

(By Miss Fannie E. S. Heck.)

The reading of this little book reveals the character of the writer; only a mature and happy Christian full of faith and fruitful

of good works could have produced it. It is a call to a Christian life that is different from the life most Christians live, a life of joy and beauty, growing out of harmony with God's purposes, and glad acceptance of His will as the best thing possible for us. The book was published about the time of Miss Heck's death, and though we do not know just when it was written it would seem as if a clearer vision of the possibilities of Christian character and endeavor were given her as she neared her departure. Each one who sees and enters upon these attainments, spiritual, yet possible in this life, will be an answer to the prayer of the author. May they be many. A few extracts from the book, simple in style and diction, but inspiring and uplifting, are given.

"One of the most important joy contributions one can make to the world is to keep a happy face. Probably every one of you who has left his home today has been seen by something like a hundred people. Your face during that time was your contribution or detraction, your addition or your subtraction from the sum of happiness of the street or shop."

"Peace has been so frequently used to mean almost fatalistic submission to a hard fate, that it has ceased to carry its true joyous meaning. True peace is abiding joy which has taken root in the heart.

"You have seen a young woman give herself up to some high purpose and expand like a flower in the sunshine until she grew beautiful. An audience of Christian women is the most beautiful audience in the world; an audience of Christian men the clearest eyed and most intelligent. Through harmony with God, delight in His purpose, joy in His thoughts, the ability to pass His great message and to feel that in coming in contact with Him we are developing our nature to its full extent, we can grow more beautiful. We have a great heritage of physical beauty that we have not yet claimed."

The program of the State Convention has been prepared and will be published as soon as approved by all the committee. The date is November 10-12. The ministers' meeting is on the 9th.

The Liberty Bell, on its return trip from San Francisco to its home in Philadelphia, will make a stop in Jackson about October 17. You may see it and The Baptist Record force on the same day. Selah.

Missionary J. G. Chastain who is helping

just now in the enlistment work in South Mississippi, commends most highly the work of Brother T. J. Moore and Miss Traylor in the present campaign.

Jefferson Davis County Association meets the 8th of October, and not on the 15th, as previously announced. The change is made to avoid conflict with the county fair.

Dr. Bruner, superintendent of Home Board evangelism, has been called to the pastorate of the First Baptist church of Little Rock, Ark. His decision is not known.

Those penurious individuals who speak of giving the widow's mite will do well to remember that the widow whom Jesus commended gave two mites.

The prices of cotton and lumber going up! That looks good in Mississippi.

ALL OF GRACE.

By W. P. Chambers.

When I shall pass the door of death,
And wake on other shores to dwell,
It may be I shall wear a crown
Upon my brow; I cannot tell—
I only know that all is well.

Yea, all is well, for Jesus went
And has prepared for me a place,
A mansion in His Father's house,
Where I shall see Him face to face,
And sing the glory of His grace!

I know not where those mansions are,
I know not what my task may be
In that dear home, but this I know,
That saints and angels all shall see,
What matchless grace has done for me.

I know not what my form may be
When I shall reach that radiant place,
I'll be like Him, this I know,
And I shall stand before His face
And sing, "tis grace amazing grace!"

Hattiesburg, Miss.

Dr. W. D. Powell, mission secretary in Kentucky, who is recuperating at Battle Creek, says that the severest test of his strength was in dedicating church houses and raising the money for them. This he has been doing at the rate of thirty to fifty a year.

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Thursday, September 23, 1915.

SUNDAY SCHOOL LESSON

BY A. J. AVEN.

ELIJAH IN NABOTH'S VINEYARD.

I Kings 21:11-20.

Introduction.

"After the Syrians were defeated by Israel, they made great preparations for another attack. Benhadad said the gods of Israel were gods of the hills, and if they should fight Israel's army in the plains, they would conquer. He collected as large an army as he had in the former battle, and went against Israel. A prophet of the Lord came to the king of Israel and assured him that Syrian army would again be defeated. Israel's army was victorious. Ahab, the king, was compassionate toward the Benhadad, the king of Syria, and spared him. Because of his leniency, contrary to the word of the Lord, the Syrians would work great injury to Israel and to the king. Syria continued to be a menace to the peace of Ahab's kingdom. Idolatry still flourished in Israel, but the deities of this false religion failed to keep the enemies of the nation from oppressing them. The only help that came to Israel was through the true God. The lesson of today gives us a view of the wickedness and cruelty of Ahab and Jezebel. The story of Naboth's vineyard is an expression of the wretched character possessed by this pair. There is only condemnation of them for their dastardly acts. It is probable that Elijah was occupied from the time of casting his mantle upon Elisha to his appearance in Naboth's vineyard, in conducting schools of the prophets."

Lesson Teachings.

Covetousness.—There was no special sin in the fact that Ahab desired to possess the beautiful piece of property belonging to Naboth; the sin lay in the means resorted to get it. In the plot here described can often be found types in our modern transactions. Too often we resort to shady means, and call them "business," and while we do not exactly form a plot against any one, yet we do keep the real purpose, from those with whom we are transacting business. Naboth's position in the matter was absolutely right. If he did not want to part with his inheritance, he had the right to refuse. Beside "the permanent sale of the paternal inheritance was forbidden by law and it would seem like a denial of his allegiance to the true religion to sell it when the jubilee restoration was neglected in these idolatrous times." Ahab displayed a childlike character when he went off to his room and there sulked, because Naboth would not consent to grant his request. He told his wife about it and thus turned his case over to a strong and conscienceless woman. A coward may retreat before the oncoming of his antagonist, but contempt and ridicule of some member of his family will oftentimes stimulate to undertake deeds that nothing else would. But a weakling will resort to unfair means,

while a brave man will be open and above board. So this plot conceived by a bad woman and carried out was accepted by the cowardly weakling.

The Plot Carried Out.—"Dead men tell no tales" is the motto of the robber. So it seems in this case. Jezebel's plan was to get rid of the owner of the vineyard. Her plan succeeded, and her husband came into possession of the coveted piece of property. It is bad enough for the rulers to be wicked, but when those who are the administrators of the government become slaves to do the bidding of the rulers, then the people suffer. To make the plot the more diabolical, they proceeded on the basis of religion. A fast was proclaimed which indicated that there was cause for humiliation. Of course it was not difficult to obtain witnesses against Naboth, for the sons of Belial were only too willing to testify against any true follower of the Lord. So under the appearance of a legal trial, Naboth was found guilty of blasphemy and stoned to death and his property given to Ahab. When this was accomplished, they made the report which involved covetousness, lying, perjury and murder. "The wild license of Jezebel's life, the magical fascination of her arts or of her character, became a proverb of the nation. Long afterward her name lived as the byword of all that was execrable, and in the Apocalypse it is given to a church or an individual in Asia Minor, combining in like manner fanaticism and profligacy."

(Rev. 2:20).—Smith.

Elijah Reappears.—Though Elijah had disappeared from Ahab, yet he was in hearing distance of the Lord.

And when he received orders he again appeared before the king and delivered God's message. The instructions from God were explicit so that there could be no mistake about Ahab's receiving the message. The language of the message is definite and strong and carries with it the idea that God does not temporize with sin. It should be strongly impressed upon the youth of our Sunday Schools that there is a penalty attached to every broken law. But the glory of our dispensation is that Christ has already paid the penalty for us, if we will only accept Him as our propitiation. To teach the unregenerate of our own State the way to be saved is the purpose of the great work of State missions. We see the importance of it at once. The lost in Mississippi are just as precious in God's sight as the lost in any other part of the world. Let us then do what we can to see that everybody in the State shall have the privilege of hearing preached to them the glad tidings of Jesus. And as the prophet foretold the utter destruction of Ahab's family, let us do our part as Sunday Schools in the State to see that every one in our State shall know that without Christ there is no redemption. In other words, through the agency of State missions,

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DR. W. J. McCRARY P. & H. W. R., Carbon Hill, Alabama. Dept. 21.

Dr. G. Campbell Morgan well says: "The first thing I have to say is that there is no question at all that baptism in those (New Testament) days meant immersion. That is not quite open to discussion. It may be said that the form matters nothing, that it may be that of sprinkling water upon the person or, in the fashion of the Greek church, of pouring water upon the person, or that of immersion. If we think we are wiser than the first Christians, I do not object. I affirm, unhesitatingly, that the original word means immersion; I affirm that in order to point out that the symbol that Jesus commanded was a symbol suggesting life unto death. In the whelming beneath the waters we have the symbol of death. In the emergence from the waters we have the symbol of life beyond the death, resurrection life. I say again whether the form can be changed I will not discuss. I have no quarrel with those who think it may, but I do affirm that, for myself, I prefer to abide by the primitive rite in the old and simple form. Seeing that the Lord did leave with us who bear His name only two simple rites or ceremonies—that of His table and that of baptism—I prefer to follow His command according to the earliest method, even though others may be justified in changing the form."

YARBOROUGH, LEAVELL AND REYNOLDS.

The Parker Memorial church, Anniston, Ala., has just closed a great meeting with Rev. J. B. Leavell, of Oxford, Miss., doing the preaching, and Prof. L. E. Reynolds, of the Southwestern Baptist Seminary, leading the singing. Brother Leavell preached down where the folks live, dealing some telling blows against sin in its various forms and at the same time presenting a full salvation through Jesus Christ. The Lord gave us through these servants of His, one of the greatest meetings ever held in Anniston, when measured by the spiritual power and genuine old time conviction of sin. Including the Sunday following the meeting there were 120 accessions to the Parker Memorial church, to say nothing of those joining other churches. Eighty-nine of these were on profession of faith.

W. F. YARBOROUGH.

BRUCE GRAYSON.

Bruce Grayson was born January 18, 1848, and died August 4, 1915. He was a member of the Baptist church. God bless his sad home here on earth, while his journey on toward the city of God.

His pastor,
C. M. GRAYSON.

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In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

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LIFE OF NORVELL ROBERTSON.

By W. P. Chambers.

Part IV.

The next year he worked on shares on a farm with Mr. Edwards, near Waynesboro. They sold their tobacco in Savannah, and after his return he set up as a blacksmith, boarding with his late employer. He was paid for his work in bacon, which he sold in Augusta at 4¢ per pound. He then bartered his corn for rum and purchased some goods in Waynesboro on a credit, and in April, 1790, started on a peddling trip through the "Purchase." Of this venture he says: "It was not long before I got through my stock in trade and had but little to show for it."

He next built a house for a master for which he received a young horse in payment. He had been trying for some time to become the owner of a horse that was suitable for riding back to Virginia. By paying considerable "boot," he now came into possession of one that he thought met every requirement. But in less than twenty-four hours after the horse was able to support himself and wife.

At the end of two years he sold the place he lived on and bought another on Joe's Creek. Many pages of the autobiography are filled with accounts of his removal from one farm to another, as he purchased and improved them, and pointing out in detail the merits and demerits of each.

It is a story of hard labor with scant remuneration over and above the living expenses of himself and his fast growing family. For it must be borne in mind that during the years covered by these accounts he had become an active minister of the gospel, and devoted much of his time to that work.

Of a period some eighteen or nineteen years after his marriage, he writes:

"About this time the Indian claim to the land lying between the Oconee and the Okmulgee was extinguished by the general government and the land was divided by the State of Georgia into tracts of two hundred and two and one-half acres to each head of a family, by lot, and though there were about twelve or thirteen blanks to one prize, it proved to be a fortunate shower (?) and a tract fell to my lot in Baldwin County, on the water of Murder Creek."

A personal investigation showed that a portion of the tract was very fertile, and suitable for cultivation, but on the whole he decided against using it for a home and sold it for \$600.

A few years later, when his children numbered ten, five of them being sons, he realized there was little prospect that any of them would become extensive land owners in that section and he began to consider the matter of seeking a home in the new sections of the country.

Accordingly, in the winter of 1815-16 he, in company with George and Stephen Granberry and William Al-

reconcile it with my feelings to return to Virginia till after that union was consummated, which took place on the 7th day of July, 1791."

His mother-in-law gave him a small tract of unimproved land adjoining hers, on which he proceeded to build a house. On the 7th day of September, 1791, he started back to Virginia, a little less than five years from the time he had left it. When he reached the home of his parents, he was five hundred miles from his wife and the empty cabin he had built for their home. His parents gave him "a tolerably good horse, a bed, a chest, a pot, some table furniture &c, &c."

As a neighbor was preparing to move to Georgia and needed another horse to complete his team, an arrangement was made with him to haul these articles, for the use of an extra horse. Late in December he returned and immediately began to keep house,—renting a set of blacksmith's tools, by means of which he was able to support himself and wife.

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NEWS IN THE CIRCLE

MARTIN BALL

Dr. Thomas S. Potts is spending sometime in Texas, at his old home, Clarksville. He has a few open dates this fall or winter.

The church at Midlothian, Texas, has called Rev. R. H. Davis, of Davis, Oklahoma, to the pastorate. It is thought he will accept.

Pastor Muirhead has just closed a meeting at Fairview church, near Valden. Twenty-one additions—11 by baptism. This is the church where so many old people joined.

At the recent election, in South Carolina, prohibition carried overwhelmingly. One by one they are falling into line. Soon it will go out of the United States.

The church at Paris, Tenn., has received 25 into its fellowship as a result of a meeting recently conducted by Rev. Burt Culpepper—a Methodist evangelist. A great many joined the other churches in town.

Evangelist T. O. Reese has just closed a great meeting with Pastor Thornton, of Bessemer, Ala. Large congregations at every service. There were 60 accessions to the church. They go to Oxford, Ala., for the next meeting.

Prof. A. T. Robinson's lectures, delivered at Northfield, Mass., and Chautauqua, New York, on the wisdom of James, have been gathered in a spicy and interesting book, entitled "Practical Aspects of Christianity." We are sure it will be helpful.

Dr. Livingston, who has served fifteen years as corresponding secretary of the North Carolina convention, has been called to the pastorate of Rocky Mount church, that state, and expects to enter that work January 1. This is a surprise to every one.

Pastor L. A. Parker, of Booneville, was assisted in a meeting by Rev. John H. Buchanan, of Amarillo, Tex., former pastor at Booneville. Fifteen additions. Pastor Parker has a Hupmobile roadster which enables him to preach in the afternoon in the country.

BESSEMER, ALABAMA.

We have just closed a great meeting with our church. We had the help of Brethren T. O. Reese, of the Home Board force, and W. B. Scholfield.

It was one of the best ever held in the town. There were sixty added before Brethren Reese and Scholfield left. Several have come in since.

I want to commend Brother Reese to all who have not been with him in a meeting. He preaches a great sermon. A Baptist note sounds out clearly in every sermon, yet in a firm confident way that carries conviction with it. He preached two distinctive doctrinal sermons the last Sunday of the meeting which were worth the whole week's work to our church. I am sure we have not sounded out clearly on these lines.

A month after the great meeting with the Mt. Pisgah church, Carroll County, in which Pastor W. W. Muirhead was aided by Pastor Martin

always just as clearly as we should have done.

Brother Scholfield is a great leader of songs. He has a gift for organizing and leading a chorus.

This week closes our associational year. Our letter will show we have had a net gain during the year of more than 100. I think it shows about 115. This runs our membership to more than 625. We have a great church. The outlook was never better.

M. K. THORNTON.

TWO ITEMS.

On last Monday I traveled with Rev. W. A. Hancock and wife, for seven years in school or otherwise connected with Mississippi College, on their way to the Southwestern Baptist Theological Seminary, Fort Worth, Texas. Their hearts were tender as they left their native state, and they through me sent back their love to Mississippi College and all of the people. Brother Hancock is a strong, useful man. May God greatly bless him and his.

The Chickasaw Association met this week with Philadelphia church, Lafayette County, Miss. We had a good session. Miss Lackey, Bro. Harrington, Bro. L. P. Leavell and Bro. Clarence Graves were all with us. The closing sermon, by Bro. T. A. J. Beasley, was unusually strong and good.

The association meets next year with Echu church, Echu, Miss.

SEVERAL MEETINGS.

The meeting at McLaurin was a great one. Our pastor was called away on account of a death, but Brother R. W. Thurman carried the meeting on. The town was made better, the church stronger. Pray for us.

The meeting at Harrisville was one of great blessing to the church and community. Our meeting began on Saturday before the fourth Sunday in July, with Pastor C. M. Grayson doing the preaching. To God and the church were added fourteen members—thirteen by experience and baptism.

The meeting at Coats was held by R. W. Thurman and this writer. It proved a great blessing; the church was made stronger and four were added to its membership. This is a new church, just built.

The meeting at Saratoga was held on the fourth Sunday in June. We had preaching four days. Two members were received by experience and baptism, and the church was greatly revived. The writer did the preaching.

C. M. GRAYSON.

Progressive.

A clergyman had taught an old man in his parish to read, and found him an apt pupil. Calling at the cottage some time after he found only his wife at home.

"How's John?" asked he.

"He is well, thank you," said his wife.

"How does he get on with his reading?"

"Nicely, sir."

"Ah! I suppose he can read his Bible comfortably now?"

"Bible, sir! Bless you, he was out of the Bible and into the sporting papers long ago!"—Tit-Bits.

BENJAMIN COX.
Pastor Central Baptist Church.
Memphis, Tenn.

Thursday, September 23, 1915.

Buy from Your Own House

EVERY Baptist who receives this paper is urged to remember that he is a shareholder in the American Baptist Publication Society, that every dollar passed through the Society's treasury yields its dividend to help support the colportors, both English and of other tongues. Attention is also called to the fact that our Periodicals are Baptist-made for Baptist use. Be loyal to your own Society. Our Mail Order System is devised to serve out-of-town buyers. Send for Catalogues and Book Announcements, which are furnished free on request.

M. K. THORNTON.

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WHEN WRITING OUR ADVERTISERS
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A nice house of worship and a membership of 103. Brethren let us be up and doing.

S. B. FERGUSON.

GIPSY SMITH, JR., AT MEMPHIS

We take pleasure in making this advance announcement of the coming of Gipsy Smith, Jr., and his party to conduct an evangelistic campaign at our church, commencing Sunday, Oct.

24, 1915.

Mississippi Woman's College

Number enrolled at Opening 211

WHY NOT SEND US YOUR DAUGHTER?

J. L. JOHNSON, Pres., Hattiesburg, Miss. CLAUDE BENNETT, Vice-Pres.

have a four-days' discussion at Belmont, Miss., beginning on Tuesday morning, November 23.

The propositions to be discussed follow:

1. The Scriptures teach that the alien sinner is justified or pardoned by faith, before and without baptism in water.

H. B. Taylor, Aff.
C. R. Nichol, Neg.

2. The Scriptures teach the church of "New Testament" was set up, established on the first Pentecost after the resurrection of Christ.

C. R. Nichol, Aff.
H. B. Taylor, Neg.

3. The Scriptures teach that a child of God cannot so far depart from faith in Christ as to be finally lost.

H. B. Taylor, Aff.
C. R. Nichol, Neg.

4. The Scriptures teach that in the conviction and conversion of sinners the Holy Spirit operates only through the Word of God written or spoken.

C. R. Nichol, Aff.
H. B. Taylor, Neg.

—News and Truth.

AMUSEMENTS.

1. The moral character of any amusement can be judged by its results. All legitimate amusement re-uppers us and increases our efficiency. On the other hand, any amusement which impairs health, physical, mental, or moral, is illegitimate.

2. It is well to beware of any amusement that so fascinates you as to take time and thought which belong elsewhere. In such cases it is better to abstain wholly than to indulge moderately.

3. Invariably we should avoid all amusements which warp the moral judgment and tend to lead from the path of strict moral rectitude.

4. Those amusements are wrong which are suggestive of evil and tend to arouse evil passion.

5. It is a dangerous thing to indulge in amusement which lead to expenditures beyond your means. Money spent for amusement is no throwaway, if within the bounds of reason and your own pocketbook.

6. It hardly needs to be said that those amusements are wrong which lead into bad company.

7. Bad, and very bad, are those amusements which tend to create a distaste for home and domestic life.

8. It is always a safe rule to abstain from any amusement which is liable to damage one's influence as a Christian.

9. In all matters of amusement this general principle should be applied: Let the lower give place to the higher wherever there is a conflict between the two.—Ex.

BENJAMIN COX.

Pastor Central Baptist Church.

Memphis, Tenn.

H. B. TAYLOR IN DEBATE.

The editor and C. R. Nichol are to

number of visitors. The people of Bunker Hill proved themselves to be good hosts, providing splendid dinners at the church and excellent entertainment in their homes.

The association was organized by re-electing Rev. A. D. Cox as moderator and Brother G. M. Carr as clerk. The associational sermon was preached by Brother J. R. Hitt and was well received by those who heard it. Brother Hitt has been preaching only a few years, but is doing excellent work.

The letters from the churches showed that some progress is being made in most of the churches. All of the churches reported Sunday Schools; several Woman's Missionary Societies had been organized during the year and in most cases offerings had been made for missions and for other causes.

The reports that were presented to the association were well written and full of information. A large number of brethren took part in the discussions of the reports and their remarks were interesting and to the point.

Strong and helpful sermons were preached by our pastor, one on Thursday and another on Friday. The subject on both days was "The New Testament Church." It was well worth going many miles to hear either of these sermons.

Among the visitors present were Miss Fannie Taylor, leader of the work of our young people in our State; Brother T. J. Moore, enlistment missionary for South Mississippi; Brother W. E. Farr, representing our colleges; Brother J. R. Carter, of the orphanage; Prof. Claud Bennett and Brother Abner Polk, of Hattiesburg, representing the Woman's College; Brethren C. R. Dale, Hanlin and Will Lee, of Jefferson Davis County Association, and Brother L. E. Hall, of Hattiesburg. Practically all of these took part in the discussions of the reports and were very helpful to the association. We were glad indeed to have them.

It was the opinion of those present, both delegates and visitors, that this was one of the best associations they had ever attended.

The next meeting of the association will be held with Kokomo church on Wednesday after the third Sunday in September of next year. Brother T. D. Cox was appointed to preach the associational sermon.

N. R. DRUMMOND.

"Why," asks a Missouri paper, "does Missouri stand at the head in raising mules?" "Because," said another paper, "that is the only safe place to stand."

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION



Gipsy Smith, Jr.

TIME AND PLACE OF MEETINGS
MISSISSIPPI BAPTIST ASSN'S.

Association.	Place.	Time.
Chester.	Fellowship.	Sept. 29.
Gulf Coast.	Long Beach.	Sept. 29.
Perry County.	Seminary.	Sept. 29.
Perry County.	Hathorne.	Oct. 1.
Carey.	McCalls.	Oct. 2.
Liberty.	New Bethel.	Oct. 2.
Oktibbeha.	West Kemper.	Oct. 2.
Aberdeen.	Van Vleet.	Oct. 5.
Yalobusha.	Oakland.	Oct. 5.
Central.	Clinton.	Oct. 6.
Copiah.	Hazlehurst.	Oct. 6.
Hobolochitto.	Henley Field.	Oct. 6.
Louisville.	Louisville.	Oct. 6.
New Liberty.	White Oak.	Oct. 6.
Pearl Leaf.	Gilmer.	Oct. 6.
Strong River.	Palestine.	Oct. 6.
Mississippi.	Mars Hill.	Oct. 7.
Magee's Creek.	Spring Creek, La.	Oct. 9.
Pearl Valley.	Good Hope.	Oct. 9.
Hopewell.	Hopewell church.	Oct. 9.
Coldwater.	Holly Springs.	Oct. 13.
Monroe County.	Harmony.	Oct. 14.
Jefferson Davis.	Phalti.	Oct. 8.
Kosciusko.	County Line.	Oct. 15.
Leaf River.	Washington.	Oct. 15.
Lincoln.	Fair River.	Oct. 15.
New Choctaw.	Canaan.	Oct. 15.
Choctaw.	Antioch.	Oct. 16.
Tombigbee.	Providence.	Oct. 16.
Lebanon.	Ellisville.	Oct. 20.
Harmony.	Springfield.	Oct. 22.
Trinity.	Pleasant Ridge.	Oct. 22.
General.	Neshoba.	Oct. 27.

MEETINGS BY T. S. ENTRICAN.

During July and August I have assisted in seven meetings, namely: Slabtown, near Lumberton; Sicily Island, La., above Natchez; Military, near Sumrall; Runnelstown, near Hattiesburg; Prospect, near New Augusta; Buck Creek, near Richton; County Line, near Ovett. These were good revivals and 79 baptisms. This was not accomplished by death-bed stories, but by the old-time gospel, used of the Holy Spirit. The glory belongs to God. My eyesight is failing because of a cataract, and expect an operation in October. Pray for me not only that I may recover sight but be used in the work to which God has called me.

Yours in the conflict against sin.

T. S. ENTRICAN.

Purvis, Miss.

MEETING OF PEARL RIVER ASSOCIATION.

The ninety-sixth annual session of Pearl River Association was held with Bunker Hill church on Wednesday, Thursday and Friday of last week. Practically all of the churches were represented and there were present in addition to the delegates a large

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and in large type, of 25 words, inserted free; all over these amounts will set one cent per word, which must accompany the notice.

MRS. J. A. RICE.

1. Resolved, That Mrs. J. A. Rice was a faithful member of the Ladies' Aid Society of Cascilla.

2. Resolved, That she was a woman of benevolence with a large heart of charity and her aim in life was to do good to all humanity.

3. Resolved, That the mode in which she did a kindness, affected the person to whom it was done more than the deed itself.

4. Resolved, That she was a woman who possessed an inexpressible charm of manner—a something that attracted the love of the society to her, and the good she accomplished as a member will be held worthy of note, and only time will reveal as to how much she will be missed from our band of workers.

5. Resolved, That she was a friend with whom we took counsel and thought removed visibly from the outward eye, the sentiments that she uttered, the deeds of generosity by which she was characterized, the moral likeness of her still survives, and appears in the silence of evening tide, on the tablets of memory, and in the light of noon and dewy eve and though gone, she yet speaketh in the midst of us.

6. Resolved, That she clings to her home like the honeysuckle over the door, yet like it, brightened all the regions of her home with the fragrance of her goodness.

7. Resolved, That the society will profit by her life, and set such examples that will live through all time, and then pass into the hearts and lives of our successors, help them on the road of life, and console them in the hour of death.

8. Resolved, That each member extend a willing hand to be helpful in any way to the bereaved husband and faithful and obedient children.

MISS M. L. ELLEH,
MRS. S. T. COURTNEY,
MRS. M. D. GOODWIN,
MRS. S. J. ELLEH,
MRS. EUGENE BROWN,
MISS MYRTLE TRUSTY.

FOR WEAKNESS AND LOSS OF APPETITE
The Old Standard general strengthening tonic,
GROVE'S TASTELESS CHILL TONIC, drives out
Malaria and builds up the system. A true tonic
A sure appetizer. For adults and children. 50c.

BETHANY BAPTIST CHURCH.

A series of meetings began at Bethany church on the second Sunday of this month. Services were conducted by Bro. Harvey Dana and the singing led by Bro. Joe Conzner.

Bro. Dana delivered two splendid sermons each day and dinner was served on the ground throughout the week. Mr. Will Tucker and Mr. Eugene Baker were elected and ordained deacons at the Friday evening service.

The meeting closed Friday afternoon with six candidates for baptism. The ordinance of baptism was administered Sunday morning at eleven o'clock by Bro. J. N. Miller, pastor.

(MISS) IVA BAKER,
Redwood, Miss. Clerk.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the knife, acids, X-Ray or Radium over ninety per cent of the many hundreds of cases of Cancer which it has treated during the eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1817 W. Main St., Richmond, Va. Write for literature.

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MRS. E. R. JONES.

We come to offer our tribute of love and respect to our sister, Mrs. E. R. Jones, whom our Heavenly Father has removed from our midst. Her remarkable beauties of character, intellectual attainments and dignity fitted her to fill her sphere in life in every detail. Yet all these gifts of nature were completely hidden behind the Cross, and her meek Christian character shed its radiance and influence more in the home circle, upon those she loved with deepest devotion.

We, as members of the W. M. U. deeply mourn our loss, and extend our deepest sympathy to her family most especially to her daughter.

Committee:

MRS. C. M. YATES,
MRS. A. D. ELDER.

FORTUNATE FOR THE SOUTH.
Skin diseases seem most prevalent in the warmer climates, which make it fortunate for the South that it has such an exceptionally fine remedy. Salve, Tettine, etc. Every skin trouble from a simple chafe or insect bite to the worst case of T-tet is quickly relieved by Tettine. Applied externally, harmless and fragrant. 50c at druggists' or by mail from Shaptrine Co., Savannah, Ga.

Dorothy Page

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"DOROTHY PAGE" is a story by Dr. E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides for herself. It is scholarly, fine-spirited, conclusive. Printed on a high grade of feather-weight, eggshell paper. Contains nearly 200 pages, and is beautifully bound in dark silk cloth with headbands. An oval pastel painting of the heroine is on the front cover of the book. Although the book might easily have sold for \$1.25, it is being sent postpaid for 50 cents.

If you want to make someone a present that will do good and will be appreciated, too, give "DOROTHY PAGE."

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121 NOVELS, SHORT STORIES, ESSAYS AND POEMS OF THIS
NEW BIMORAL EDITION

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STEVENSON, THE MASTER
Of all the present-day writers, Stevenson's fame seems most secure. Others are gradually forgotten, while his reputation grows day by day. Scarce a household but contains some illuminated motto or verse from this master's writings.

It has been aptly said that Stevenson was one of the few authors who could not put pen to paper without saying something graceful and worth reading. Even his private correspondence, written without thought of future publication, breathes this same rare atmosphere of perfection.

Stevenson's versatility was amazing. As a good old swash-buckling tale of adventure, "Treasure Island" is a classic. Poe never excelled "Markheim" or "Dr. Jekyll and Mr. Hyde" in the field of the weird. For Nights? Critics unite in pronouncing the writing of child literature as among the most difficult of arts. The manner in which Stevenson catches the beautiful spirit of childhood in his rare "Child's Garden of Verses," is well nigh perfect. As an historian he had few equals. One gets a more vivid picture of Scotland in the days following the Stuart Rebellion from "Kidnapped" than from volumes of history. For sheer perfection of form "The Sire de Maletroit's Door" and "A Lodging for the Night" is unmatched. As an essayist he had no peer; as a novelist, his pre-eminence

stands unchallenged throughout the world.

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Thursday, September 23, 1915.

THE BAPTIST RECORD

SOME MEETINGS.

Baptist churches. Let the city pastor take off his hat to Gardner.

SOUTH MC'COMB.

Here the pastor preached ten days in June. Results, twenty accessions. The large mill that once helped to support this part of the city is gone and the cotton factory closed, but by the grace of God, we still do business at the same old stand.

EAST MC'COMB.

Gave ten days preaching to this church in June. Results, eight for baptism and same by letter and watch-care. This little body of workers are getting together and showing signs of life. Full house greets the pastor now, especially at the night service.

J. H. LANE.

MOSSVILLE.

Third Sunday in July. This town is in Jasper county and also in the General Association. Eld. J. E. Chapman is pastor. Results: Large crowds. The church seemed to be helped and some for baptism and by letter. Bro. Chapman has been worth his weight in rubies in that section for truth. The gospel missions have gotten their bill in east of Mossville and the visible results: Empty churches and no preaching and the members seem to be drying up on the stalk.

Their pastor,
G. E. LAIRD.

MASHULAVILLE.

We have just concluded a meeting at this place conducted by Brother W. T. Darling and the pastor, Brother A. C. Furr. There were thirty-three additions to the church—nineteen by baptism.

GUM GROVE.

Fourth Sunday in July. This church is in Lincoln county. This was just on the eve of the election and politics was in the atmosphere and hung around on the roots of the trees. No accessions, but trust good was done. Eld. W. R. Johnson is the beloved pastor of this flock and it's worth much to be with Johnson in his meetings. His people love him.

EASTFORK.

Second Sunday in August found me at Eastfork in Amite county. Here is where this scribe lived and preached for 13 years, and had the pleasure of baptizing 580 people in Amite river in those years. Here is where all the children were born except Helen, and here is where Eld. M. T. Andrews, now of Texas, was ordained and Eld. W. K. Anderson, of Gladning, was set apart to the gospel ministry, and in this same section Eld. W. A. Hewett, of Dallas, and the present pastor, Eld. E. Gardner, were all ordained to the ministry during our pastorate at old Eastfork. These men of God are now great preachers and we laid hands on all of them in ordination. Don't you know it was a big time, having been away for twelve years to be permitted to return and hold a meeting. At the 11 o'clock service the people were there—the service was tender, the ex-pastor came down on the floor and had a general hand-shaking, and some dear sisters came and kissed his hand. Kings and queens seldom enjoy such honor.

We earnestly hope that Brother Darling may be able to carry out his plan to enter the seminary at Fort Worth this fall, as we believe his promise for the future is exceptionally bright, and that he will be a great factor for good in the service of the Master.

Sincerely yours,
J. H. HUBBARD.

JONES BAYOU.

I closed a week's meeting at Jones Bayou church last Sunday. There were twenty-one additions to the church—all grown people and valuable accessions to the church. There were eight for baptism, several restored and balance by letter. I did all the preaching and we had no outside help but the Lord. It was the best meeting I have been in in a good long while. The church was greatly revived, and the prospects are good for building up a great church here in this rich section. It is composed of some of the most ag-

gressive and intelligent farmers in

for the Lord. I am praying that I all the land. The revival will not

have such a revival in all my

field. Pray for us.

Your brother,

R. M. BOONE.

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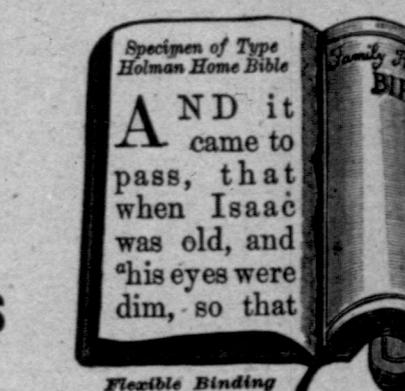
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СОПЛА

Our meeting at Coila beginning the third Sunday in August and ending at night of the fourth Sunday, was a great up-building to our church. Our pastor and Brother R. A. Eddleman came in a working spirit which was very much needed and that spirit was soon imparted to others and we had a great meeting. Thirteen were added to the church. Eleven by baptism. Some were fathers and mothers who had never known Jesus and no wthey can stand up and proclaim Jesus as their savior and warn others of his wrath to come. Also others were made to tremble because of their sins. Oh, that we could have more like Brother Eddleman, who could stand bold and fight sin as he does. Some of our preachers are too timid—afraid they will be criticised. May God give them courage to speak as this man did. The fruits of the meeting is a graded Sunday School and a good prayer meeting, where the ladies as well as the men rise up and speak a word for God and praise His holy name. Our attentive choir led by Brother W. D. Hughes, deserves all the praise bestowed upon them. We wish to be remembered in the sweet hour of prayer by Christian people, that we may go forward with the good work that we have on foot in Coila.

MRS. A. D. JACKS

GRAND REVIVAL AT FALKNER

Friday, September 10, closed one of the grandest revivals the town of Falkner has ever experienced. From the very beginning, Rev. E. J. Eu-bank, pastor, and Rev. R. E. Downen, assistant in the meeting, touched the souls of the people with the pure gospel of Jesus Christ, and as a result, the people came to know as never before, that they could not successfully live this life without the Savior to bear their burdens and direct their footsteps. The two faithful servants of God preached with such force and yet with such simplicity that a child could understand, that every soul was stirred with a new spirit of Christian fervor. I saw God in it all when I beheld the good Christians of the community rejoice over the salvation of fifty souls.

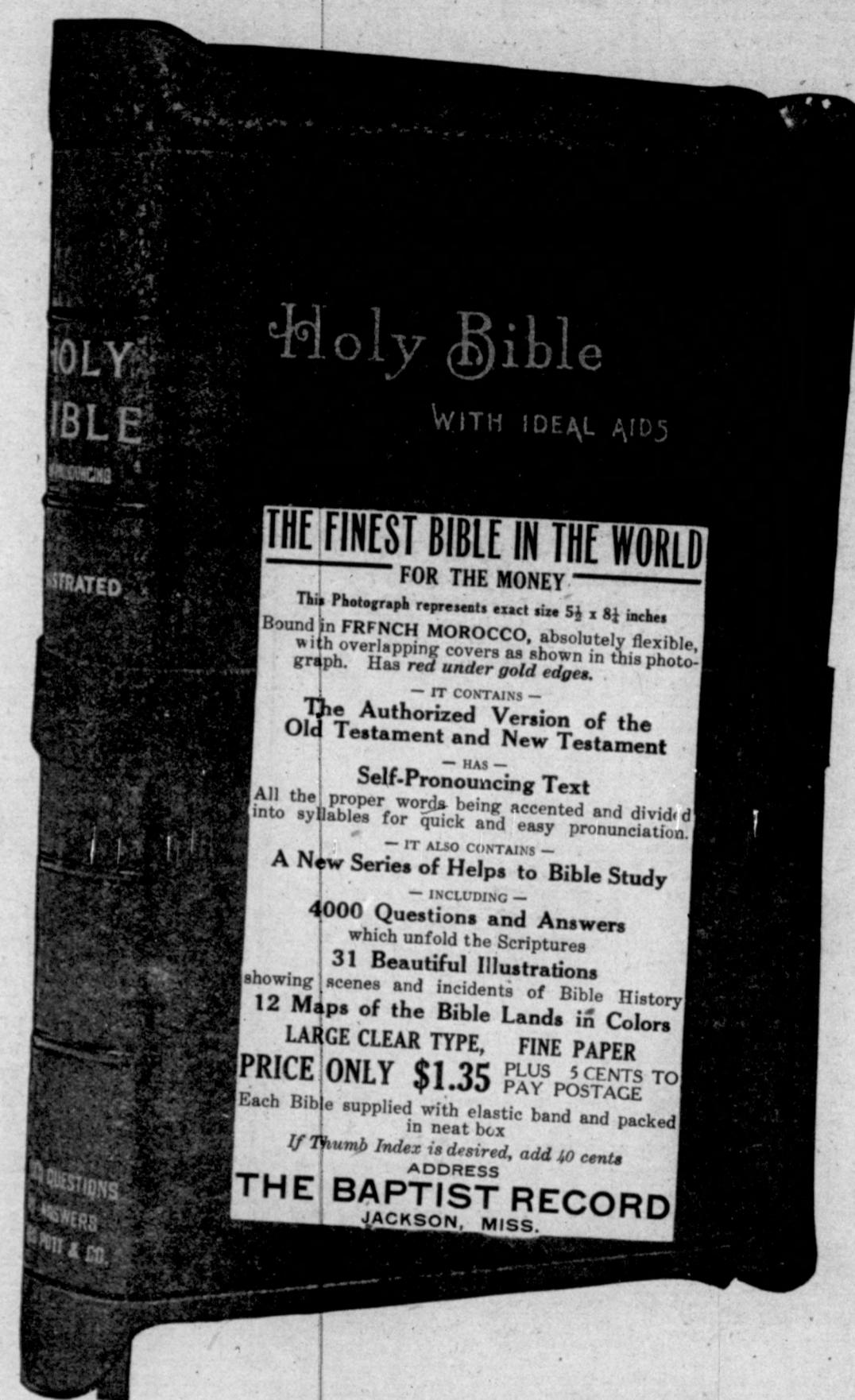
On Friday, September 10, Rev. Eu-bank preached at the water's edge on "Baptism," from John 3:25, after which forty-two candidates received baptism. Rev. R. E. Downen preached the closing sermon Friday evening, selecting for his text Matt. 27:22. During the meeting fifty souls were saved and sixty-one memoirs added to the church. Brother Hunter, of Ripley, Miss., was with us the last two days.

ARM, MISS.

We have just closed a meeting of days with the Arm Baptist church, resulting in 10 additions, five by letter and five by experience and baptism. Rev. J. A. Lee from Silver Creek, did the preaching. He is a great preacher. The membership of the church was strengthened and built up.

I am yours in Christ.

W. J. ARMSTRONG



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